12 G m 18
694.h.2

# A SERMON

Preached before the

## Right Honourable

## THE Lord Mayor, Aldermen, and Citizens of LONDON.

At the Cathedral Church of St. *PAUL*, on the *29th.* of *May* 1703.

By ROBERT NEWTON *M. A.*
*Rector of* St. James Garlick-Hith, *and late Fellow of* Jesus College *in* Cambridge.

*LONDON*,
Printed for *Thomas Bennet* at the *Half Moon* in St. *Paul's Church-yard.* 1703.

# *Dashwood* Mayor.

Martis 1mo. Die Junii 1703. Annoq; R. Reg. Annæ Angliæ, &c. Secundo.

THis Court doth desire Mr. *Newton* to Print his Sermon preached at the Cathedral Church of St. *Paul*, upon the Twenty Ninth of *May* last, before the Right Honourable the Lord Mayor, Aldermen, and Citizens of this City.

*Ashhurst.*

BRITISH MUSEUM

# TO THE
# RIGHT HONOURABLE
# Sr. SAMUEL DASHWOOD,
## Lord Mayor of the City of *London.*

My Lord,

*YOur Lordship's Commands for the Publication of this Discourse, give me an opportunity of testifying to the World my grateful Acknowledgments of Your Lordship's Favours: And not only* Gratitude, *but* Justice *calls upon me to Dedicate it to Your Lordship, as being so remarkable an Example of the Loyalty it recommends.*

*To be firm to Monarchy, and constant to an Orthodox Church; tho' it deservedly claims the Commendation and Encouragement of all; yet we have liv'd to see Men of Integrity and Constancy discountenanc'd and oppos'd. But now we are so happy, as to behold Your Lordship adorning the Honourable Chair of this City; which, with the utmost Impatience, and not without the greatest Reason, we had long expected. Tho some (My Lord) may represent the Occasion of this Day, as a thing out of date; (and so perhaps they may Loyalty too)*

*yet*

*yet our Ancestors, who felt the sad Effects of Faction and Rebellion, and were sensible of the blessed Consequences of the King's Restoration; thought fit, not only to appoint the Celebration of this Day, for their own Times; but to continue it, both for a publick Thanksgiving, and a standing warning to succeeding Generations. I shall only add my hearty Prayers, that this City may be always governed by Magistrates (like your Lordship) of Loyal and Orthodox Principles; that your Lordship may live long to be an Ornament to the Publick, and a Blessing to your worthy Family.*

I am (My Lord) Your Lordship's
most oblig'd and obedient
Servant and Chaplain,

*Robert Newton.*

## 2 Sam. XIX. XXX.

*And* Mephibosheth *said unto the King; yea, let him take all; forasmuch as my Lord the King is come again in peace unto his own House.*

THat which gives occasion to the solemn Meeting of this Day, had many Ages ago a Parallel in the Jewish State, which likewise occasion'd the words of my Text. Both were Kings, and banish'd by an unnatural Rebellion from their Legal Government; both return'd at last in Peace to their own Kingdoms; and both of 'em were address'd to and receiv'd with equal demonstrations of Joy, not only from the meanest but the greatest of their Subjects. And what this Grandee of *Israel* said unto the King, bating his own private circumstances, was the joyful voice of all the People of this Land; *our Lord the King is come again in peace unto his own House.*

To proceed regularly upon this Subject, we must consider *Mephibosheth*'s case, (who is the Person here speaking) and his behaviour to his Soveraign. *David* by God's appointment succeeded *Saul* in the Government, in which he was expos'd to the same Dangers and Hazards as other envied Princes, from the pretensions of the dispossess'd Family of *Saul*, and the

Ambition of his other Subjects; among the latter was his own Son, his darling and beloved Son *Abſalom*; who ungratefully requited all the tender Indulgence of a fond Father and a Soveraign, by raiſing a Rebellion to depoſe him, and Uſurp the Crown to himſelf. This attempt ſo far ſucceeded as to oblige *David* to leave *Jeruſalem*, the Capital City of the Nation, and fly into the Wilderneſs; and whatever the Family of *Saul* might do to diſturb him in his Government before; it appears that in this diſtreſs, ſome of them, if they did not contribute to, yet rejoyc'd at his Misfortunes. The Story tells us, that *Shimei* particularly, who was of the Family, met him, and in a great rage threw ſtones at him, and curs'd him; ſaying, *the Lord hath return'd upon thee all the Blood of the Houſe of* Saul, *in whoſe ſtead thou haſt reign'd, and the Lord hath deliver'd the Kingdom into the hand of* Abſalom *thy Son; and behold, thou art taken in thy miſchief, becauſe thou art a bloody Man*; ch. 16. v. 8. Thus when *Abſalom* was actually in Arms againſt his Father, & *Shimei* was ſhowing the Reſentments of *Saul*'s Houſe; *Ziba* who was a Servant of *Mephiboſheth* comes in, and makes his Application to King *David*: He introduces himſelf with a Preſent of two Aſſes laden with Proviſions for the King and his Servants, acquainting him that his Maſter ſtaid at *Jeruſalem*, expecting at this Juncture of Confuſion, the People of *Iſrael* would own him for



their

their King; and that which made this falſe Suggeſtion appear more plauſible, was that his Maſter *Mephiboſheth* was *Saul*'s Son; and therefore in that Line next Heir to the Crown. *David* took the Report to be true, and to reward *Ziba*'s forwardneſs and fidelity to him, conferr'd upon him the whole Eſtate of his Maſter: And when *Abſalom* was ſlain, the Battle over, and King *David* invited home to his own Kingdom; then *Mephiboſheth* was one of the foremoſt of his Subjects to meet him and congratulate his Return. The King had miſtaken Notions of his Loyalty, and therefore received him but coldly, asking him why he went not with him in his Exile; in anſwer, he told him the Truth, that he was lame, and that his Servant inſtead of bringing him an Aſs to ride on to accompany his Prince, had carried them with Preſents to him, and traduc'd him: And though by this juſt Plea he clear'd his Innocence, yet not his Eſtate; for *David* reſtor'd only one half; *Thou and Ziba divide the Land.* But notwithſtanding this Uſage, *Mephiboſheth* to teſtifie his Joy for *David*'s Reſtoration to his Throne, is content not only to part with half, but all. *And* Mephiboſheth *ſaid unto the King; yea, let him take all; foraſmuch as my Lord the King is come again in Peace unto his own Houſe.* Which Words appear not to be only formal and complemental, but ſincere and real: For though he was *Saul*'s Son, and

might have made pretensions to the Throne, yet so far was he from that, that his Behaviour demonstrated him truly loyal, and afflicted both for his Soveraign's Misfortunes, and the People's Misery: For the Text tells us, he neither dress'd his Feet, nor trimm'd his Beard, nor wash'd his Cloaths from the Day the King departed, untill the Day he came again in Peace. And no doubt this Instance of Loyalty is recorded in the holy Scriptures for our Instruction. And to put this Case of *Mephibosheth* in it's true Light, we will consider his Carriage to his King under these Two different Dispensations of Divine Providence, as forc'd from his Court and Throne by the unnatural Rebellion of *Absalom* and his People; and as returning in Peace to his own House.

And 1st, for *Mephibosheth's* Conduct towards his King under the Misfortunes of an Exile; as it was the greatest Trial, so it was the most undeniable Proof of his sincere Loyalty and Fidelity. For though it doth not appear that *David* was justly chargeable with Male-Administration, or really endeavour'd by a boundless Prerogative and Arbitrary Power to subvert the Establishment; yet ambitious turbulent Spirits must find out some Faults to insinuate into the minds of the People, to dispose and prepare 'em for Instruments to bring about their design. Thus *Absalom* went to work with his Father's Subjects; he had all the advantages which Nature or

Art could furniſh him with to inſinuate and gain upon the unthinking Multitude. His Perſon was charmingly Beautiful, his Equipage glittering and coſtly, his Addreſs extremely courteous and engaging; he charges the Government with groſs neglect in matters of Juſtice, and takes all opportunities to aſſure 'em how ready he would be to redreſs their Injuries, and ſteer aright, if he ſat at the Helm to govern: This, as it was plauſible, ſo it prov'd effectual; for the revolt (we find by its effects) was very great and threatning; and eſpecially when *Achitophel* was engag'd in the Conſpiracy, whoſe Counſel being accounted as the Oracle of God, muſt needs add ſtrength to the Deſign, and make the Affairs of *David* look more dangerous and deſperate; and beſides theſe diſadvantages, the Family of *Saul* did generally envy *David*, and look'd upon themſelves injur'd, and their King an Uſurper; and therefore rejoyc'd at, and forwarded the Rebellion; which *Shimei*, no doubt, look'd upon to be in a fair way to ſucceed, or he had never ventur'd to treat his Soveraign ſo rudely, as to throw ſtones at, and curſe him to his face. But tho' Affairs look'd thus cloudy, and all circumſtances bid fair for a Revolution, and *David* was thought to be as good as depos'd, and *Abſalom* plac'd upon his Throne, both by the Providence of God, and the voice of the People; yet good *Mephiboſheth* rather choſe to act the

honeſt

honeſt Man than the Politician; he ſtands conſtant, and firmly Loyal, and being Lame, orders his Servant to ſaddle his Aſs, rather chuſing to leave his Eſtate and Family, and partake of his Princes Sufferings in Baniſhment, than by ſtaying at home appear diſloyal, or give the leaſt encouragement to Rebellion; and tho' his Servants Treachery diſappointed his Deſigns, the Faction increas'd, and the darling Favourite of the People was conducted in triumph to take Poſſeſſion of the City, which threatned not only the King but himſelf, and all who appear'd in his Intereſt; yet even this did not ſhake *Mephiboſheth*'s conſtancy, nor hinder him from giving viſible demonſtrations of his juſt reſentments againſt their Proceedings, and of his Loyalty to his legal Soveraign: For tho' he could not ſuffer with his Prince in Exile, yet he mourn'd for him at home; he neither dreſs'd his Feet, nor trimm'd his Beard, nor waſh'd his Clothes from the day the King departed, until the day he came again in Peace.

Here is a glorious Inſtance indeed, which the early Ages of the World afford us of a great Man, the Son of a King, who had as plauſible a Plea for the Crown as any one; yet inſtead of turning Rebel to him who was eſtabliſh'd in the Throne, and to whom he had own'd ſubjection; he Patronizes the Cauſe of his injur'd Maſter, and ſtands recorded as an Example of immovable and conſtant Loyalty to future Generations.

God

God be praiſed, this Days Solemnity repreſents to us a quite different Scene of things. It is not our late Soveraign's Baniſhment, but his happy Return which we at this time joyfully commemorate; but yet the former made way for the latter; and we cannot celebrate the Triumphs of his Reſtoration, without looking back upon that Gloomy Night of Exile, which uſhered in this Glorious Day; and paying a juſt Tribute of Commendation to thoſe faithful Subjects, who left their native Land, their Families and Eſtates, rather than deſert their injured Soveraign and their Duty; and to thoſe loyal *Mephiboſheths* who lamented the Sufferings of their King, and the Madneſs of the People, at home. Such we had then (to the Honour of our Country) who were true and faithful under Sequeſtrations and Plunder, and who in God's time, were Inſtruments to bring him home; which leads us to conſider in the

2d. place, *Mephiboſheth*'s Carriage to his King under this other Diſpenſation of Providence, as returning again in Peace to his own Houſe.

In which we may reflect upon theſe following particulars.

1*ſt*, The Title which *Mephiboſheth* gives *David*; my Lord the King; though *David* had done what moſt Men would have thought ſufficient to provoke *Mephiboſheth* againſt him, firſt in attending to the unjuſt and perfidious Slanders of his Servant, and then

in

in taking his Eſtate from him, and making it the Reward of ſo much Falſhood and Treachery; and at laſt, after he had clear'd his Loyalty and Innocence, and manifeſted the Vileneſs of his Servant, yet to have only one half reſtor'd to him, and the other continued to his ungrateful Accuſer; yet notwithſtanding he breaks out into no rude unbecoming Language, he doth not like *Shimei* blaſpheme the Lord's Anointed; he knows no Title for *David* but this, My Lord the King.

2dly, We may conſider *David*'s Return to his Throne and the manner of it, *My Lord the King is come again in Peace to his own Houſe.*

And laſtly, *Mephiboſheth*'s Loyalty further declar'd to him, expreſs'd in theſe Words, *yea, let him take all*; as if he had ſaid, no matter how my private Circumſtances ſuffer, ſince 'tis like to go well with my Soveraign, and ſince the Church and Nation is like to be reſettled, and become a Gainer; this is my Joy and Comfort, that *My Lord the King is come again in Peace to his own Houſe; and ſince it is ſo, let* Ziba *take all.*

From the firſt of theſe, we may obſerve that there is a great Honour and Reverence juſtly due to the Perſons of Kings and Princes; and that, upon theſe following Accounts.

1*ſt.* Becauſe of their eminent Poſt and Employment. The Holy Scripture ſtiles them Gods, be-

because they are deputed by God and in his stead, and preside over his People, and govern 'em for their Good: Therefore good Men in all Ages look'd upon the Persons of Princes as sacred. *David* himself was a remarkable Instance of this, when he was pursued by *Saul*, who declar'd open Enmity against him, and was resolv'd upon his Death: Though he had a fair Opportunity to take away *Saul*'s Life when he lay fast asleep in the Cave, and his Men urg'd him to make use of this Advantage, which would put an end to all his Dangers, and raise him to the Throne; yet *David* went in and only privily cut off the Skirt of his Robe, and the Text tells us his Heart smote him, because he had cut off *Saul*'s Skirt; and when his Men would have executed what their Commander refus'd, and offer'd to enter in and destroy him, he staid them with these Words: *The Lord forbid that I should do this thing unto my Master the Lord's Anointed, to stretch forth mine Hand against him, seeing he is the Anointed of the Lord.* 1 Sam. 24. 6.

But *2dly*, Kings and Princes ought justly to be honoured and reverenced in return for the many Benefits and Advantages which we receive from their constant Care and Watchfulness over us. Soveraignty is no such eligible and charming thing

as Men vainly imagine at a distance; we view only it's outside Gaiety and Splendour, but see nothing of its Incumbrances and Burthen. Could Princes govern their People, as God does the World by the exact Rules of Reason and Equity, without any Fatigue or Distraction, it might be much more inviting. But alass, the Case is quite otherwise: They are but Men, liable to Mistakes, and forc'd to see with other Mens Eyes, which too often prove treacherous and deceitful; So that greater Watchfulness and Application is required in Princes than other Men, to see into the Natures and Reasons of things, to make a true Judgment of Causes and Effects, to prevent being impos'd upon by false Representations and Flattery, and to know when prudently to reward and punish. This every Parent and Master finds the Burden of within the narrow Limits of their private Sphere; and much more must the great Guardian of a Nation, who has not only the Peace and Welfare of his People to take care of at home, but to provide for their Interest, Honour, and Security abroad. The loyal Subjects of *David* knew how much depended upon the Life and Welfare of their Prince, and the Honour that was due unto him for his constant Care and Watchfulness; so that when he offer'd to

go in Person to lead them on to Battle, they cried out with one Voice, thou shalt not go forth; *for if we flee away, they will not care for us; but now thou art worth Ten Thousand of us.* 2 Sam. 18. 3. And therefore the same Nature which directs us to honour and reverence our Parents, calls upon us to pray for Princes and all that are in Authority, that the Wisdom of God may guide 'em for the best; to pay 'em all Duty and Homage as publick Parents, and to make their burden as light as may be, by a steady Faithfulness, a quiet Behaviour, and a chearful Obedience. But

Lastly, Kings and Princes ought justly to be honour'd and reverenc'd for the sake of Order and Peace; which, as it is the Strength and Beauty of any Goverment, so the contrary introduces nothing but Weakness and Confusion. For let the inferiour Members of any State once lose their Subordination, break through the Limits of their Stations and Callings, and set up for canvassing and censuring the Words and Actions of their Governours, and then all Order will cease in course: They'll think meanly, and speak rudely of them, infect others with an Indifference to 'em, and at last make the Way plain for a general Rebellion and Confusion. Pride has its Votaries in Cottages as well as Courts; and if the Great

ones give Scope to their Ambition, and endeavour to raise themselves by trampling upon their Prince, the unthinking lower Members will soon follow, though it be to the Destruction of Church and State. It becomes therefore wise Men, and especially such who are in Authority, and know the great Value of Peace and Order, to endeavour to keep up the due Honour and Reverence of their Prince, to suppress turbulent factious Spirits, and quell such Monsters in their Birth, before they grow formidable and fatal. The Holy Scriptures have sufficiently provided against this Evil; so says the wise Man *Eccles.* 10. 20. *Curse not the King; no, not in thine Heart.* And those are branded with the Names of factious Disturbers, and accounted Enemies of Christianity, who speak evil of Dignities: and much more must those be so, who act against them; for so says St. *Paul*, Rom. 13. 12. *Whosoever resisteth the Power, resisteth the Ordinance of God; for the Powers that be, are ordain'd of God*; the Authority they have, they derive from him; so that to rebel against our earthly Prince, is to rebel against God himself: And I wish our own Histories could not furnish us with lamentable Memorials of Subjects resisting, even to the Murder of the Father, and the Banishment of the Son.

*2dly*, From the Case of *David*'s Return to his Throne and the manner of it, we may observe the wonderful Providence of God towards Kings and Princes; for the restless Ambition of Men makes Princes above all others expos'd to Hazards and Dangers both in their Persons and their Government; and without the Protection of a peculiar Watchful Providence, Revolutions would oftner happen in the World than they do. There is but one Case wherein a Change of Government seems necessary, and capable of being justified and accounted for; and that is, when the fundamental Laws of a Nation are perverted and destroy'd; when the religious and civil Rights of a People are apparently struck at and undermin'd, and the whole Constitution ready to sink under the oppressive Power of a lawless and arbitrary Prince; but where once a just Occasion is given upon these Accounts for a Revolution, a Thousand unjust ones are taken to promote Faction and Rebellion. 'Tis in the power of an undutiful Son *Absalom*, of an ungrateful perfidious Favorite, and of every ambitious turbulent Spirit to raise and foment Heats in a Nation; and if it were not for the governing Power and Providence of God, which ruleth the Raging of the Sea, and the Madness of the People,

how

how soon should we be reduc'd from the beautiful Order we are now in, to Anarchy and Confusion. Indeed it pleas'd the All-wise God, for good Ends no doubt, to suffer wicked Men in some measure to succeed in their Designs. Thus *Absalom* forc'd his Father to leave his Throne and *Jerusalem*, and to fly for Safety: And thus the prevailing Faction in King *Charles* the first's Reign, were permitted to carry things so far, as to take off the Head of their Soveraign, and oblige the Heirs of his Crown to seek for shelter under foreign Princes. All things in appearance were establish'd and secur'd; if not to the Minds of all different Parties at home, yet so as to keep out the envied Family of the *Stewarts*, who were abroad; but that wise and governing Power which turneth the Hearts of Men like Rivers of Waters, brought the King home, and that without the least Suspicion of his Enemies, or the expectation of his Friends. It was a Mercy long desir'd, and often attempted by the loyal Party, but in vain; and yet when those who oppos'd it had least cause to fear it, and those that desir'd it had least cause to hope it, God effected his Restauration; and that by an inconsiderable Number, and in the same manner as he did King *David*'s, without War or Bloodshed. And thus

the

the wonderful Providence of God effected that by ſlight and inconſiderable means to all human Appearance, which could not be done by all the Conduct and Endeavours of his Friends, and was oppos'd by all the Malice and Power of his Enemies. Which brings me to the

3*d*. thing, which is to conſider *Mephiboſheth's* further Declaration of his Loyalty toward's his Soveraign, expreſs'd in theſe Words; *yea, let him take all; forasmuch as My Lord the King is come again in Peace to his own Houſe.*

From whence we may obſerve that the Reſtoration of a gracious Prince to his Throne, is a Mercy to be entertain'd with joy, tho' it tend even to a Man's own private loſs and diſadvantage. *Mephiboſheth* cannot but rejoyce for *David's* return, tho' he himſelf become a conſiderable loſer. So that it ſeems this good Man thought it not fitting for any particular Subject to make his own private loſſes an argument for Diſturbance and Rebellion; but patiently endur'd them, and ſacrific'd his all to the publick Peace and Intereſt of the Nation. And this Truth did not only meet with entertainment in the Jewiſh Religion, but is alſo the ſtanding Doctrine of Chriſtianity; for howſoever groſs it may ſeem to the Carnal Deſires of moſt Men, and therefore be nick-nam'd and decry'd by the unthinking and

ſen-

ſenſual part of Mankind, yet it will appear highly conſonant to the trueſt Reaſons of Things, and one of the beſt ſecurities of a Community, that can be. Indeed when Power is become wholly Tyranical, and not only a private, but a publick and general Oppreſſion and Calamity; this Caſe, if any, will juſtifie a general Revolt; but for a private Subject to bring a publick Calamity and Confuſion upon a Nation, to redreſs or revenge the Damage and Loſs he has ſuſtain'd, tho' unjuſtly (as it was the caſe of *Mephiboſheth*) from the Government, cannot be juſtified, neither by Reaſon, nor Chriſtianity. It becomes therefore every good Man and Loyal Subject to conſider himſelf (with *Mephiboſheth* in my Text) to be born for the publick Good; to lay aſide all clamouring and complaints as to his private concerns, and to ſacrifice all, even himſelf for the Intereſt and Advantage of the whole. There were ſeveral ſuch noble Patriots of their Country in thoſe unhappy Civil Wars, who generouſly ſaid, *let them take all, foraſmuch as my Lord the King is come again in Peace unto his own Houſe*; and through their endeavours, and the Providence of God he was brought home; and as on this Day, the hearts of all his Subjects were offer'd to him, and the Gates of this honourable City ſet wide open to admit him. A glorious joyful

Day

Day it was indeed, as being the welcome Harbinger of many other ſucceeding Bleſſings to theſe Kingdoms; not only the Reſtoration of his Perſon, but the royal Line; one Branch whereof to our comfort now ſits upon the Throne; and may ſhe ſpread herſelf in a royal Progeny for a Bleſſing and Protection to ſucceeding Generations. We do now (through the good Providence of God) live under the gentle peaceful Government of her ſacred Majeſty, who quietly poſſeſſes both her Crown, and the Hearts of her People. But a time there was, and that a ſad and melancholy one, when ſhe was forc'd (like her Royal Uncle,) to fly for ſhelter. It was the Cauſe of God and Religion ſhe was engag'd in; and that God ſhe ſerv'd, deliver'd both Her Majeſty and theſe Realms, and brought her back in ſafety; and through a ſeries of good Providence has fix'd her on the Throne, to be a Guardian and Protector of that Church and Nation, for which ſhe ſuffer'd. Let us therefore turn our Eyes from paſt to preſent Bleſſings; and not be ſo intent upon what has formerly been done, as to neglect what has been lately brought to paſs, and is now working for us. Her ſacred Majeſty is reſtor'd to us; and in her, a candid gentle Government, our eſtabliſh'd Religion protected and encourag'd,

our Rights and Liberties secur'd and defended. And what Uses can we make of these Blessings; but

1st. To acknowledge the wonderful Care of divine Providence over us, and his Goodness to us; who notwithstanding our Unworthiness, has still show'd a Favour unto us. We have been a fickle headstrong and sinful People, to our shame we must own it; and for a Proof of it, our modern Histories can abundantly convince us. Never had any Nation more Factions and Parties within the Bowels of it; none has had more Convulsions in the State, more Revolutions, Plots, and threatning Confusions for some Ages past than this: And yet by a miraculous Providence, Light still springs out of Darkness, and a wise God has order'd better things for us, than the wisest and best of Men could hope or expect; and what shall be our returns for these mighty Mercies? Shall we still go on to provoke infinite Patience and good Will? Shall we still resist and oppose the kind Intentions of Heaven to us? No, let us not be so vilely ungrateful; but unite our Praises this Day, both for the Mercies of our late Sovereign K. *Charles* the Second's Restoration, and those of our gracious

Queens,

Queens, and her Acceſſion to theſe Crowns. Let this Thankſgiving be real and unfeign'd; not in Word, but in Deed; that we may be the better for this happy occaſion of our Meeting; better Servants to our God, and better Subjects to our Queen. And to this end, let us

*Laſtly*, Endeavour in all our Stations to promote a due Reverence and Honour to Her Majeſties Perſon and Government, and Love and Charity among one another. This is the only way (next to the diſcharge of thoſe Duties which relate immediately to God) to procure a Bleſſing upon our publick Affairs, and to deliver us from the Dangers of that threatning War, we are at preſent engag'd in; and if we be true and hearty to the Government, and candid and affectionate to one another, we may expect the Protection and Aſſiſtance of God's Providence; and conſequently, a happy end to War, Diſtraction and Bloodſhed; which will be the means to make this World eaſy to us, and fit and diſpoſe us for a better.

*FINIS.*

Queens, and her Accession to their Crowns. Let this Thanksgiving be real and unfeign'd; not in Word, but in Deed; that we may be the better for this happy occasion of our Meeting; better Servants to our God, and better Subjects to our Queen. And to this end, let us

Lastly, Endeavour in all our Stations to promote a due Reverence and Honour to Her Majesties Person and Government, and Love and Charity among one another. This is the only way (next to the discharge of those Duties which relate immediately to God) to procure a Blessing upon our publick Affairs, and to deliver us from the Dangers of that threatning War, we are at present engag'd in; and if we be true and hearty to the Government, and candid and affectionate to one another, may expect the Protection and Assistance of God's Providence; and consequently, a happy end to War, Distraction and Bloodshed; which will be the means to make this World easy to us, and fit and dispose us for a better.

FINIS.